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THE DOMESTIC AND FOREIGN SITUATION AND THE MOVEMENTS
OF YOUNG OFFICERS SINCE THE END OF WORLD WAR I UNTIL
THE SHOWA ERA

Our country participated in World War I for the sake of the Anglo-Japanese Alliance, fighting on the side of the Allies against GERMANY and the other members of the central Powers. However, except for driving away German influence from the Continent of CHINA and the Pacific Ocean, despatching a part of our fleet to the Mediterranean Sea, and supplying the Allies, chiefly RUSSIA with a certain quantity of arms, we did little fighting. Even in the siege operations against TSINGTAO, which was our principal action, we despatched only a little more than one division. The number of airplanes used was negligible. Thereafter, while all the Powers were waging a desperate fight during World War I, we were mainly engaged in peaceful industry and did no more than supply the world with our products.

Now the armament of each country before World War I consisted chiefly of rifles and fire-arms. Tanks had not yet come into existence, and automatic fire-arms were still in the cradle. Thenceforth, with the development of airplanes, newly invented arms appeared one after another and the method of fighting underwent great changes. The re-enforcement of the military force took the form of an over-all war. Thus in every country great strides were made in the people's interest in war and their close observation of international affairs, and the mode of fighting entered an epoch-making period of renovation. At the same time this situation taught us the necessity of studying more profoundly international law than ever. At any rate for three years and a half of World War I, each country concentrated

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its industrial production to the manufacture of arms. In the battlefield, on the basis of the experience gained in the war, both attack and defense tactics made great strides, thereby utterly changing pre-war tactics. The progress in the manufacture of tanks, airplanes, automatic fire-arms, use of mechanized units and improvements in electric communication made possible fighting over a broad area. Thus was brought about the first stage of combined-land-sea-and-air-warfare, so-called great war type, during World War I. After World War I, all the Powers tried on the one hand their best to build a post-war type of complete triphibious, or land-sea-and-air, armaments on the basis of the rich experience gained in World War I. On the other hand, they did their utmost to avoid another such war, and to make arrangements among the Powers concerning security including disarmament in order to recover their national strength during the post-war period and hastened to dispose of the surplus armaments manufactured during the war. Moreover, World War I was the greatest war on record. With the peoples of various countries turning their eyes away from the wretched spectacle caused by poison gas, flame-throwers and air raids; peace sentiment reached the high-water mark, and peaceful atmosphere prevailed throughout the world. This was human nature and it was quite natural that men should do their best to avoid the recurrence of such a great war in order to promote the welfare of mankind.

In short, both armaments and tactics, developed at two bounds, from the pre-war type into the most modern post-war type. For the maintenance of eternal peace in the world, various conferences were held and many treaties and agreements concluded. But it is really regrettable that, in

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spite of these various arrangements, suspicions remained, and it is clear that the Powers were bent on building armaments adapted to the new age. So a remarkable development in tanks and airplanes was seen. Though the treaties prohibited the use of poison gas or resort to air-raids, all the Powers vied with one another in preparing gas-masks and adopting measures for the defense of cities. Judging from this, it seems that, in spite of their desperate efforts for the establishment of peace, they were lacking in the philosophic conception comprising views of life, world, and the universe, which should be the fundamental principle of peace, and also lacking in sincerity toward love of mankind. Be the matter what it may, notwithstanding the efforts of the intelligentsia of the world, the situation did not go beyond the state of camouflaged peace. Naturally, to our great regret there was a general tendency for every country to speed up the completion of national defense from the point of view of self-defense. Such was the state of thing during and after World War I. The Powers that had employed enormous military forces in the battlefields of Europe made remarkable progress in various spheres by dint of their participation in a war in which their fates were at stake. On the other hand, looking back upon the state of affairs in our country, it is regrettable that, because of our country's remote distance from the main battlefields of Europe, we held aloof from the warfare and all ideas concerning war, with the result that we fell behind the times when everything was progressing in dead earnest. Naturally we lost soundness of thought and customs, and there was a general tendency of decadence among our people. At this juncture the peaceful atmosphere of the world was generated in Japan also. As neither progress nor repletion of national power

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had been attained during World War I, our national defense had naturally remained in the state of pre-war type. And yet amidst such a state of affairs, the argument that armaments were unnecessary swayed the whole nation, thus bringing about a serious situation. On the other hand, the sincere wish for security of peace which was brewed in Europe finally resulted in the establishment of the League of Nations. However, as it seems that the skeleton of its structure was planned mostly with reference to Europe, the League appeared to be of secondary importance to the actual situation of the Orient which was far away from the main battlefield.

Looking back upon the state of affairs in the Far East at that time, we find, much to our regret, incessant civil wars going on in China, which should be our eternal friend. It was, so to speak, an age of rival warlords, such that even the existence of sovereignty was threatened. Especially in Manchuria, which had the closest relation with our country, the state of affairs was very disturbing. And though I do not know the reason, anti-foreign sentiment was then rampant in China, and anti-Japanese feeling and anti-Japanese education were much encouraged in spite of the fact that Japan, taking the intentions of the Powers into consideration and in accordance with her original declaration returned to China, Tsingtao, which she had captured from Germany with bloody sacrifices. The fate of Outer Mongol, too, was quite uncertain, and a general feeling of unrest increased in the adjacent regions. In Chosen, the ^{Manchurian} Incident broke out. Soviet Russia steadily pushed eastward, her various establishments and the relation between Soviet Russia and our country, which had been steadily stabilized

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With the restoration of diplomatic relations between the two countries, did not improve to the extent desired, due to the provocations caused by the abortive attempt of a certain Daisuke NAIBA, a Communist, to kill the Emperor (the then Prince Regent) who was riding an automobile at Toranomon. A friendly feeling between England, America and Japan continued to exist, but the denunciation of the Anglo-Japanese Alliance and racial discrimination against the Japanese by the United States caused some gaps in the sentiments between Japan and these two countries, such that by the middle years of the Taisho Era, people of intelligence came to entertain grave concern over the situation. That is to say, the situation in the Orient following World War I had not been so stabilized as in Europe, but rather aggravated than in pre-war days, such that the actual state of affairs could hardly be measured by the simple ordinary rules. This is why, on the occasion of the establishment of the League of Nations, I prayed for the success and the realization of its lofty ideals and spirit through the application of its machinery in conformity with the actual state of things in each region. The foregoing descriptions give an outline of the international situation surrounding our country in the period following World War I.

Now looking upon the national defense establishments of our country under such surrounding circumstances, I could not but recognize that they were left in their pre-war status, falling behind those of other countries during World War I and showing no trace of progress, being as poor in equipment and armament as ever. Even up-to-date machine-guns, not to speak of airplanes and tanks, were scarcely distributed to the army. Such being the case,

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all-round maneuvers were utterly out of the question. The people at large abused the army as good-for-nothing and not worth its salt, and not only refused to give the necessary budget, but also held it in contempt. Let me give some examples:

The soldiers, in their sham battles were given small pieces of plank and small rods instead of machine-guns. Small flags were used as targets. These soldiers, who had been recruited from the extremely impoverished rural communities, were obliged to go through the maneuvers by making imitation sounds of machine-guns by means of these small pieces of plank and small rods. In place of real tanks, models of tanks made of newspapers were used. Two soldiers, carrying this model tank marched crying "Tank, tank!" It was against this paper tank that an anti-tank-sham-fight was practised. A small paper model airplane placed at the top of a bamboo stick was carried by a soldier, who cried, "Airplane, airplane!" Against this an anti-aircraft-sham-fight was practised. At that time we had no poison gas masks, no motor cars, and no wireless telegraph apparatus. The soldiers were obliged to wear their clothing so long that it was so worn out as to look like a house-cloth. And the soldiers were so much afraid of wearing out their boots that they were obliged to perform bayonet exercises barefooted. So were the provisions. The expenses allowed for subsidiary articles of diet were so meagre that the food offered was naturally bad. Fuel for stoves was so scanty that trees in the yards of barracks had to be cut down to be used as fuel instead. The barracks

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were infested with termites and bed-bugs, but no budget was provided for their extermination. The furniture and articles of the officers' assembly hall were damaged, the curtains looked like rags, chairs were broken, and carpets torn. It became so hard to maintain the officers' assembly hall as to make three meals a day difficult that they were constrained to sell precious memorials to defray necessary expenses. Moreover, what by reduction of their salaries, and what by elevation of the standard of living, the private life of officers became so difficult that they could hardly feed their families. To say nothing of clothing, they had to live in quarters side by side with those of the lower classes. Much less could they afford to employ paid servants. Electric lights were not sufficient at night. The miserable life of junior officers who had families was beyond description, so much so that they lacked the energy necessary to perform their daily duties. And on account of the confusion of thought and the prevalence of peaceful atmosphere, the army was deemed unnecessary. People at large looked down upon the soldiers and often abused them in the trolley cars, saying that the spurs of their boots were a nuisance. Once trouble arose when an officer at the head of a group of soldiers was branded as an idiot by a street-car conductor because he got in the conductor's way. Such instances are too numerous to be mentioned.

Such was the general attitude of the people at large toward the army, and this was the first and chief reason why young men at large, especially young officers, came to entertain seriously various thoughts and sentiments.

Looking over the rural communities from which the majority of the constituent elements of the Army came, they

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they were at the bottom of impoverishment on account of the post-war depression. Many a middle-class farmer became bankrupt, and as for the small farmers, their condition was really appalling. The enlisted conscripts practiced in the daytime the above-described childish sham battles and at night in the corners of the barracks there were heard the sobbings of these young men who were crying at the thought of the straitened circumstances of their families. Innocent and pure-hearted young officers who are responsible for the education and upbringing of these conscripts with whom they were in touch day and night, at last came to be concerned with the situation. Their spirit which regarded fame and wealth with utter indifference in their devotion to the cause of national defense, began to pay special attention to the problems of politics, economics, and thought. First of all, they cried loudly for the relief of the rural communities, earnestly hoped for the stabilization of the people's life, and demanded the self-awakening of political and financial circles. And they were desirous of strengthening national defense at least to the extent of bringing it up to the type during World War I, if not to the post-war type on the same level with that of the other Powers, so as to obtain the feeling of security against the state of affairs then prevailing. It seems that they were carried away by the zeal to act in conformity with the Imperial wishes to contribute to the peace of the world.

On the other hand, the state of social affairs of our country was such that owing to the business boom during World War I, people had drifted into luxurious and licentious habits, prices soared up, and soon thereafter a financial panic set in. Viewed from the outside, the government

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authorities lacked administrative ability, and gave the people the impression that they were absorbed in pursuing only fame and wealth. A sign of degradation and corruption began to loom in the political world. The brains of the Army were also drawn into the vortex and lacked the spirit of freshness. Bribery cases occurred one after another, and the decorations scandal caused the people to knit their brows. Autonomous government units, large and small, including Tokyo City, were so corrupted that they were commonly called the pandemoniums of corruption. The strife between the two big political parties harmed the sound development of the Diet, with the result that the benefits of constitutional government were not realized. And though the state of affairs was such that there was no sense of security in national defense as described above, even the indispensable military budget was drastically reduced without the understanding of the Army, (reduction of ¥ 30,000,000 at that time) and the Army's equipment was let in the pre-war stage as ever. It was then rumoured generally that the military authorities were rather engrossed in pleasing and compromising with the political parties. Meanwhile officers and men were forced to be contented with childish training amidst such a gloomy situation. And the Japanese people were given the general impression that the military authorities had failed to do their best in the Disarmament Conference to make the Powers adequately understand the real state of affairs in our country. Meantime a policy inconsistent with the fundamental moral principles of our country was put in force. And the Army itself was not necessarily upholding the basic

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principle of the establishment of the army. While thoughtful officers were deeply regretting the situation, substantially one-third of the Army (about 50,000 persons in the first reduction and four divisions in the second reduction) was disbanded. The prestige of officers was socially obliterated and marriages became difficult for them. On the other hand, the gulf between the rich and the poor widened more than ever; persons of youthful ardour began to curse the capitalists, the antipathy toward the financial circles and the political parties grew more and more intense and cry against the status quo became public opinion. The Leftists and the Rightists though differing with each other in respect to fundamental ideology, put up a common front in the advocacy of the breakdown of the status quo. Thus the one ran in the direction of Communism, while the other pursued the course of Fascism. Genuine moderate thought was despised as lukewarm and its power was not strong enough to be recognized. The numerous unfortunate incidents which occurred successively thereafter had been germinating amidst such a state of affairs. The young officers who had already awakened to the state of social affairs but had found no one among the military leaders to whom they could disclose their predicament, naturally sought such men from society at large. Approaching persons in thought circles outside, the Army, they exchanged views on current affairs and unbosomed themselves. Gradually inclining in this direction, they in their irresistible pure heart and youthful ardour, apparently resolved not to rely upon help from without but to do away with the status quo by their own efforts. And they were ready to lay down their lives for the cause. I hear that they, having determined to

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sacrifice their lives, cared little for their own promotion and the welfare of their homes and even went so far as to swear among themselves "not to enter the Army General Staff College" and "not to marry." Thus toward the close the TAISHO Era, it seems that the pure-hearted able young officers exchanged confidences among the classmates and formed a blood brotherhood. I am told that when this was scented by the military authorities, they were ordered to dissolve the brotherhood and were put under strict surveillance. But these young officers who had already made acquaintance with thought circles outside the army were apparently not tranquilized. And it was judged that the general situation was gradually advancing in the direction of breaking down the status quo, such that the situation became more and more serious.

Thoughtful persons who had sensed this tense situation did their utmost to prevent the outbreak of inauspicious events, by devising such measures, wherever they could, as would prevent the young officers from falling into dangerous thoughts. And cries were raised for the inculcation of Japanese spirit with the purpose of guiding them into thought based upon true Japanese mercy and generosity.

Amidst such a situation we were visited by the big KANTO Earthquake. Further stimulated by this calamity, some awoke to their worth, while others abandoned themselves to despair. For instance, there was such an unprecedented case as the joint opposition of the officials of the Railway Ministry and the Justice Ministry against the reduction of their salaries. This is enough to show the extent to which the government authorities had lost their prestige. While our country was under such a situation for more than ten years, both our home and foreign policies failed to produce satisfactory results. The situation grew worse and worse day after day from the TAISHO Era to the SHOWA Era. The agitation in naval circles

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by the outcome of the Naval Disarmament Conference further accelerated this tendency. Thus the whole army and naval circles as well as the general public was filled with this atmosphere. And the country was replete with voices crying loudly for security of livelihood bolstering of national defence, promotion of diplomacy, and purification of thought. Spirited youths, be they students, peasants, or soldiers, all steadily lost presence of mind. Amidst such a serious situation, the authorities concerned lacked competent guiding principles and failed to win the hearts of these young people.

By the fourth or fifth year of SHOWA, this situation : reached the ignition point, to the great apprehension of thoughtful persons. As the situation could be clearly judged even by me, who was then a divisional commander in a provincial district, one could well understand the general atmosphere in the central quarters in the metropolis. As was expected, the confusion in the session of the 59th Diet seems to have served as the impetus for an explosion. And it seems that subsequent political, military, and financial circles entered a period of great reformation. To all appearance they began to move along trackless paths. That things had come to such a pass was not due to the work of a single day. Moreover one could hardly tell who were to blame for it. Under pessimistic circumstances, with troubles from within and without, it goes without saying that, except those who were mad after fame and profit, people who were more or less in touch with the trend of international affairs and anxious about the future of their country could not have remained idle and passive spectators, Particularly in the case of innocent and spirited young men who were not old enough to be discreet in their thought, the fact that they stood up to sacrifice and devote themselves to the cause of saving their country was

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the outcome, of the chaotic situation that prevailed from the end of the Taisho Era to the beginning of the Showa Era, although such an action cannot be said to be a moderate righteous path. Indeed, their conduct was unpardonable, but I think we should be generous enough to sympathize with the motive. It could be probably said that their superiors were duty bound to put themselves in their places and lead them to the right path. In a word, that things had come to such a pass might well be attributed to the accumulation of various causes brought about by the fact that the reins of the government were in the hands of men who failed to take a farsighted view of the general trend of the world either in politics or in military affairs during and after the World War 1.

Young officers, whose earnest opinions could hardly be appreciated by the internal military authorities, turned to thought circles and other elements outside the army for giving vent to their discontent. Moreover, to all appearance they had already decided to sacrifice their lives. When they perceived the general trend of the army after the 59th session of the Diet, they apparently joined the middle-aged officers of the central military circles, and their actions became visibly active since then.

When I was transferred from the post of divisional commander to that of the Vice-Inspector-General of Military Training and arrived in TOKYO in August, young officers in groups frequently visited the Three Chiefs of the Army with petitions for the relief of the country. Most of them were young officers of the Artillery and Engineering School or regimental young officers, and all of them carried petitions written in blood. And when in July a requiem was held in memory of Captain Shintaro YAMAMURA, who had been murdered in cold blood by Chinese soldiers in the interior of MANCHURIA during his tour of that region some ten odd young

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officers made out a large flag of the rising sun painted with fresh blood and hoisted it at the memorial service hall

The Pacification of such a trend of affairs as this could not been accomplished by ordinary means. In MANCHURIA there occurred the MANFACSEN Event in which Koreans were persecuted by the Chinese. This was followed by the Manchurian Incident and then by the so-called October Incident. Thus the situation became more serious than ever. Although I was then the Vice-Inspector-General of Military Training and had little direct relation with international affairs and other political matters, paid considerable attention to the thought problem and felt it necessary to take the following items into consideration to pacify the situation. While I was studying how to cope with the situation, the Manchurian situation went on expanding and our country moved on toward a crisis. Amidst such increasing crisis, three months elapsed, when I was appointed War Minister. Thereupon I tried to put the following plans into practice in order to rectify and purify thought.

1. To make the officers and men self-conscious of the basic principle of the establishment of our army as a moral entity.
2. To demand of those in charge of political affairs to administer the state affairs in accordance with the basic principle of our constitutional government.
3. To bring up national defence at least to the level of World War I.
4. To vitalize diplomacy so as to stabilize the Far East and promote international co-operation.
5. To have those incharge of economic affairs deliberate on the rationalization of industries in accordance with our national structure.
6. To stabilize people's livelihood, especially the relief

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of rural and fishing communities.

7. To rectify and purify thought.

Nevertheless, the fighting in MANCHURIAN was then going on in full blast and steadily expanded day after day, so much so that if left to take its own course, it would threaten the stability of the Far East. So it was urgently necessary to restore order and stop the fighting. Hereupon it was decided to pacify the situation by uniforming the Government's policy so as to speedily deal with the problem without running into trackless paths. And in the army I gave instructions to young officers to act in accordance with the underlying principle of the establishment of the army, warning them against rashness and advising them to devote themselves to their duties as a moral entity. And we made the superiors individually dissuade the infatuated young officers from committing rash acts, and we did our best to transfer the radical elements among the middle-aged officers from the central posts to field posts, where they were assigned to the training of troops. At that time the Blood League Incident occurred from among the civilians but, fortunately, no young officers were lured into this incident. The young officers who had been reported at that time as having decided to do things at the risk of their lives, calmed down. Subsequently some of them entered the Army General Staff College, while others married. They swore not to appeal to illegal means. And not a single young army officer participated in the conspiracy and actual assassination of Premier INUKAI, which took place in May. It is really regrettable, however, that some students of the Military Academy were tempted to take part in the assassination, which participation was regretted by the young officers also. Thenceforth the young officers quieted down for the time being. Exceptain INURANAKI, one of the ringleaders of the February 26th Incident, entered the

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Army General Staff College.

As regards thought, there was so much confusion at that time that it may well be called the age of civil wars in thought. So, in order to prevent the young officers from becoming ultra-Leftists or ultra-Rightists, and also to check them from being dazzled by fascistic thought which was then vigorously advocated, we did our best to stabilize this turbulent thought through the following measures: Clarification of our national structure; observance of Imperial Rescripts and the Imperial Mandates' mutual assistance in the spirit of homely friendship based on the Imperial wishes of enabling each individual to have his proper place in accordance with the spirit of mercy and generosity; reformation of indolent people through diligence and rearing them in the magnificent freedom of nature through "NIGI-HITAKU" (Spirit of the Divine Virtue that created the Universe). That is the spirit based on the divine will of creation and evolution through unforced, natural benevolence -- free natural life itself, which is the source of benevolent love, charity and other virtues. It is the very spirit in which we recognize the essence of the divine spirit of the Goddess Founder of our Empire; service to the cooperative social life through the milk of human kindness and austere sense of honour; observation of the Imperial Rescript, which was granted at the time of the accession to the Throne of His Majesty the Emperor, for the promotion of friendship in diplomatic relations, and thereby maintain world peace, and promote the welfare of mankind, and the establishment of the foundation of peace by promoting Oriental culture and harmonizing and

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adjusting Eastern and Western cultures through the adoption of the good points of the latter, with which to exalt the Japanese spirit. We emphasized this program on every occasion, and fostered it not only among young officers but also the army at large, thereby making them observe the underlying principle of the establishment of the Army. And since many of the points which our Army had adopted from the German system since the Meiji Restoration were sometimes found to be incompatible with the basic principle of the establishment of the Army, we admonished the young officers to become a true Japanese Army for the propagation of the Imperial way, and to return to the true Japanese Army by extricating themselves from the German military type.

In our country, up to this time, whenever things came to an impasse, we have regained stability by serving faithfully in obedience to the Imperial wishes and in accordance with the spirit of the Imperial wishes. Yukichi FUKUZAWA, who was reputed to be a liberalist, wrote as follows in his "Essay on the Imperial Household" in about the 15th Year of Meiji (1882):

"Our Imperial Household is a gem unblemished from time immemorial. Under and amidst its brilliant rays we, the Japanese people, have maintained our social order. This precious gem should neither be touched nor its center disturbed... The Imperial Household moderated the friction in the people's political opinions; it restrained and directed the spirit of soldiers and sailors to the right path; it promoted nobility of character all over the country

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by rewarding dutiful children and chaste women; by setting an example of holding learning in high esteem and exalting military power, it made the learning of our Japan independent, rescued our arts from ruin, and thus increased the wealth of civilization. Indeed so great and noble are its charitable acts that they cannot be adequately described."

Dr. Hideyo NOGUCHI who was educated in the United States and was well known as a scientist and bacteriologist, said as follows (according to his biography): "Fortunately, there has been a strict demarcation between the Emperor and the subjects during the past ten odd centuries. Since the relation between the two has been the same as that between parents and children, there is no possibility of any nihilists or other such elements appearing in our country.. Suppose a powerful country destroyed our country, there would be no telling what kind of race the Japanese people would become. In all probability, they would become incomparably worse than nihilists of today and turn into an extremely dangerous nation. It is our greatest blessing that we have a national structure which is unchangeable through all the ages."

It has been customary from time immemorial for the Japanese people to look up to the Imperial Household in response to the call to return to true Japan in a period of disunity, as was the case in those days. And by doing so our people always succeeded in breaking down old evil customs. Therefore, to pledge, in such an age of turmoil, fealty to the Imperial Household, and, in obedience to

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the Imperial Will with heart and soul, to emphasize the "Japanese Way" in order not to be misguided from the path of humanity, is rather the normal road to peace and the only way to prevent disturbances. The question of clarifying the national structure sprung from here and the question of "Japanese Spirit" arose here. To regard this as dangerous, extreme nationalism or to assume it to be the premise of militarism is, unfortunately, due to the fact that they do not understand the "Great Road" of our country. Such a view is wide of the mark. This misunderstanding on the part of the world was perhaps caused by the speeches of indiscreet persons and of the opportunists who sought momentary pleasure therefrom. It is the same with the term "HAKKO-ICHI-U" (T.N. Universal Brotherhood, literally eight corners under one roof). The origin of this term "HAKKO-ICHI-U" can be traced back to China. This word was quoted for the first time in Japan when the Emperor JIMMU promulgated his Imperial Rescript on the occasion of the establishment of the Imperial capital at Nishinokuni. I humbly interpret that the Emperor expounded the spirit of universal brotherhood by following the heavenly path of justice and cultivating righteousness, and that he showed us the meaning of homelike friendship and peace. Accordingly, not the slightest degree of the sense of aggression or exclusion is involved in this term. Nor was the Imperial policy of the Meiji Restoration exclusive, self-righteous, or despotic. The Emperor Meiji instructed that all measures should be decided by public opinion, advised that knowledge should be sought extensively all over the world, and also taught that each person be

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given his proper place and permitted to fulfill his own wishes. Accordingly, I humbly guess that his august will was to regard the people as the basis of the state ("tami o moto to shi"), respect both Occidental culture, Oriental culture, and search for the true path of world peace under the harmony of these cultures. Indeed, I believe that this was the great way by which His Majesty the Emperor could save the country out of troubles into which it had fallen after World War I and to give peace to the people. But we should be on our guard against those who are apt to rashly take advantage of the situation or undertake novelties without discretion. As such men are the very elements who endanger the country and harm the world, it is necessary to differentiate and discern them.

Here I must venture to say another word about the spirit of the establishment of our Army. Looking back, I observe that a great many of the cultural things which we have today were patterned after those of America, England, Germany, and France at the time of the Meiji Restoration. Especially our Army and Navy were modelled after those of Germany, France and England. However since the spirit of the establishment of our Army calls for not only the mastery of military strategy and tactics, but also the manifestation of the benevolent "NIGINITTEN" spirit, which is our Imperial Way, the field of vision of the Army extends to the security of the people's livelihood and international fidelity, in addition to national defense. Particularly because most of the conscripts come from the rural communities while most of the officers come from the cities, their field of interest includes not only military matters, but also many other activ-

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vities. Though military strategy and tactics should not be neglected since they form the basic duty, the Army should instead of aiming at fighting, cherish the desire to check troubles to the minimum through its virtue and influence, without bloodshed or fighting. Herein lies the fundamental difference between the Japanese Army and the German Army, whose chief object is to fight. His Majesty the Emperor has shown in the Imperial Mandate the paths of justice and humanity, and also taught that sincerity is the first principle. Our army is not, and should not be, warlike or aggressive. This is the reason why I have continued to cry out to our Army to get rid of the German military spirit and to revert to an Army which acts in accordance with the underlying principle of the establishment of the Japanese Army.

Our politics, diplomacy, and economy should in accordance with the same principle, pursue the policy of respecting each other's character and enabling each country to have its proper places and fulfill its own wishes. It should be brought home to our people that they should never be swayed by fame and profit only. The cases which I have mentioned are too comprehensive in scope that the above description is far from complete. At any rate, in accordance with the policy I have described above, I tried to arouse self-introspection and self-reflection in various circles. However, inasmuch as the situation was such that the people had already become sick of the stagnant state of politics and lost hope, the explosion of pent up national sentiments gave rise to a public opinion which became

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 so influential as to propel the Army. Externally, the Manchurian Incident was steadily expanding. As in the case of the collapse of the banks of a great river, no one hand could check this tendency. If some proper counter measures had been adopted toward the end of the Taisho Era or at the beginning of the Showa Era at the latest, many inauspicious events and warfared could have been prevented. But it is very regrettable that the opinions of far-sighted persons were not accepted by the authorities concerned. The torrential current moved on its natural course. As I now look back upon the by-gone days, I cannot help feeling very very sorry that, if men faithful to the Imperial Way had served at the Imperial Court, if wise intelligent persons who could see through the general trend of the times had existed among the statesmen, if there had been in the governing body of the Army generals who understood well the Great Principle, the establishment of the Army, and if great business men who could analyze the essence of economy had existed in the financial world, we might have been able to prevent the roots of these evils.

As the commotion inside the Army as well as among young officers came to a lull, a brief period of tranquillity followed. As for the Manchurian Incident, military operations came to an end when the Tangku Pact was concluded in May 1933. So we concentrated our energy on realizing other matters and tried to lead the radical trend toward a moderate, temperate direction. However, not satisfied with this measure, which was regarded as lukewarm, the "SHIMPEI-TEI" ("Divine Soldiers' Unit") rose up in May 1933, aiming at assassinating high-ranking government

authorities, including myself. No Army officers were involved in this case. From about that time signs of gradual alienation were observed between the young Army officers and the staff of the central Army Headquarters.

Since the end of the Manchurian Incident in the summer of 1933, we tried to foster diplomacy, carry out the relief of the rural communities and fishing villages, and to enforce constitutional government through harmonious action between the Diet and the Government. In the autumn of the same year, the Minister concerned held several meetings to discuss chiefly diplomacy and the problem of rural communities. After the general outlines had been decided, preparations were made to submit them to the Diet. Meanwhile I had been thinking of proposing a world peace conference to decide upon the fundamental policies for establishing peace, including the settlement of the Manchurian problem. But, falling ill on the New Year's Day of 1934, I resigned from the post of War Minister in the latter part of January, so I could not realize my intentions. Thereafter the situation grew worse in every direction. Some persons went so far as to slander even me. During the years 1934 and 1935 there again occurred clash of opinion within the Army, and it seemed that young officers were at odds with staff of the central Army Headquarters. In consequence the tables were turned and resulted in the February 26th Incident. After that incident, the tide turned and, according to my judgment, it seems that things developed along the line of thought held by the staff of the central Army Headquarters.

PURL: <http://www.legal-tools.org/doc/81b46d/>

During the two years 1934 and 1935, the Military

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Academy Incident, the transfer of General MIZUKI from the post of Inspector-General of Military Training representations by young officers concerning the purge of the Army and the AIZAWA Incident (murder of Major-General M'GOWAN, Director of the Bureau of Military Affairs by Lt. Col. AIZAWA) occurred successively. At last these led to the illegal action of the February 26th Incident, to our great regret. Meanwhile, our Army remained in the state of pre-war type. Even after the Manchurian Incident had arisen, there was a plan for abolishing two divisions. And, as far as I know, there was positively no such fact as that the Army worked out a plan of aggression, or that it expanded armaments from the militaristic point of view. The fact was rather contrary to this. We rather felt apprehension over the weak armaments. And I have not heard the young officers entertained such sinister designs. According to my judgment, all that they aimed at and planned was internal reforms.

Since what I have written above concerns events of about fifteen years ago, which I have jotted down by re-tracing my memory, there is much to be desired, but I am sure that the outline as given here is correct.

February 1946.

PURL: <http://www.legal-tools.org/doc/81b46d/>

第二次世界大戦後昭和時代に至る我が内外情勢と青年將校の動向

not used
Def doc 674

第二次世界大戦には我國は日英同盟の誼によりて大戦、聯合軍主
に独逸を主とする同盟國に對して戦ひ然るに至ると独逸勢力を支那
大陸及太平洋より驅逐し一部の艦隊を地中海に派し更に若干の武
器を聯合軍主と露國に供給せる外大なる戦ひを爲さず而して
其主なる戦ひは著しい攻田戦なるに僅かに一師團強を動かせるに過
さず飛行機は如何に極めて微なるものなり

其後此第二次世界大戦中列國が死力を盡して戦ひたる間於て我が
主として生産業に従事し其生産品を世界に供給するに止まり
抑も第二次世界大戦前各國の軍備は小銃大砲を主とし且其未
だ出現せず自動大砲亦尙幼なり爾後飛行機、發射機、共に續々
新兵器が出現し著しく戦ひの形式に重要を來し兵力も増強に
も國家總力戦型となり各國の戦ひに對する國民の間に國際情
勢の激化を觀察せる各國共何れも著しく進歩し戦ひの形式
はここに一大改新时期に入りたり同時に國際法現亦其研究を一層
深刻に爲さるべからざる事と敢てい

又且同第二次世界大戦三年有半の戦争は各國が其工業力を

No. 1

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傾けて兵器の製作に従事戦場に於ては其経験に基き攻所
共に非序なる進歩を爲し戦前戦法を一変し戦車飛行
機自動火器機甲部隊及電氣通信の進歩による廣汎な
る地域戦をも可能ならしめたり斯くて既に第一次世界大戦
中所謂大戦型としての立体戦法の第一段階に入り而して大
戦後は列國何れも豊富なる経験に基き所謂大戦後型とい
完全なる立体の軍備を整ふと共に他方再び斯の如き戦争を
避けることを意欲し又戦後の國力恢復を爲さんと軍縮
を始めると安全保障に關する列國の取極を爲すに努めし且
大戦中製作せる過剰兵器の処分を爲すことを志せり

更に第一次世界大戦は有史以來の大戦にて各國民は毎瓦斯
大砲放射空爆等による戦争の慘狀に目と蔽ひ平和愛好に
は高潮に達し平和風は世界に漲るに至り之は人情の当然
然にして又此の如き大戦の再発を避けることは人類福祉の爲
め当然にして斯くあるべきものとす

之を約言すれば軍備及戦法に就ては大戦前型より二躍進
して更に近代的なる大戦後型に入り世界永久の平和企圖
に就ては各種會議より幾多の條約 (以下次頁)

No. 2

674
Dec-
Sep.

濟定を結ばたり然るに遺憾な事は斯く種々の取極を
為せしに拘らず尚依然として情疑の念去らず新時
代の軍備建設に熱意を傾けつゝありし跡は歴然たるも
のあり従つて其後我軍飛行機の発達も目覺せしと
其のあるを見る又條約にして毒瓦斯の使用及火薬爆
炸に禁じあるにも拘らず列國爭ひに瓦斯ミスの敗走並
に都市防火の方法に就て汲及たるものありたり之を察
するに平和に努力しつゝあるにも拘らず未だ平和に討
する根本方針たる人生觀世界觀宇宙觀に徹したる
哲學的觀念に就ての考察足らず又人類愛に對す
る誠意に缺くる所ありしに之と見るべく何れにしても
遺憾ながら世界有識者の努力ありしにも拘らず之
に酬へられず偽裝平和の域を脱せず自然各國共に
自衛上よりする國防の完備を急ぐ傾向ありしは己
れを得ざりしものとはいへ遺憾至極といふべし。

以上は第一次世界大戦中及其後の情勢にして斯の如
く歐洲の戦場に多くの兵力を使用せし列國は此乾坤
を覆へすが如き戦争のため各方面に互に進歩の目覺
しきもの多かりしに及し離れて我國の情勢を見れば遺
憾ながら歐洲の主戦場に遠かりしため多分に戦争
及戦争に關する凡ての觀念より遠かりて萬事
真劍に進歩しつゝありし當時の時代觀より後れ自然に

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Def. Doc

田々相々凡俗等の健全性を失ひ民情頗る廢頽の色ありたり。
而も此時世界の平和には我が國にも当然生起し戦争中
何等の進歩も國力の充實もなき依然に大戦が型の
國府のまことに放置せられ、軍備不必要論一世を風靡し
頗る憂慮すべき形勢を生ぜり。一方歐洲に起りし真劍なる
平和保障熱は國際聯盟の成立となりしも其構成の骨子
は多きは歐洲を中心として立案せられたるもの、如く主戰場
にせざりし東洋に關しは自ら現實の情勢と遠く不義的
の敵を示せり。
當時東洋の形勢は我が永遠の友邦にせざるがらざる中華
民国は殘念ながら内亂相次ぎ群雄割據し主權の所在を
動搖し特に我が最も關係深き滿洲地方に於て甚だしく
ものありたり。又如何なる理由によるが明かならざるも當時中華
民國內に於ける排外熱旺盛に、我が國が流血を以て獨逸
より奪還し當初の聲明に基き列國の首肯をも得て
青島を中華民国に還附せるにも向ふが都て排日抗日教唆
盛んとなり又外蒙の帰還も不明となり隣接地域の不安増大
し朝鮮には滿蒙騷擾あり、朕も亦其諸施設東漸し我
が國との國土の恢復と共に漸く安定を得たるも彼の虎の門
に一旦は聖堂に負難波大舫が天皇(當時攝政)御來車を狙撃
したる事件より多量の刺激を受け兩國の關係は吾人が期待し
たる程度に達せざり。然り米英との間には依然好感を持續し得
たるも日英同盟廢棄と人種差別問題の發生と並に多量の

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感得的際を生じ大正年間中期には識者として大に憂慮
せしめたり即ち東洋の天地は第一次世界大戦後歐洲の如く
安定しあらず却つて大戦前よりも悪化せし情勢にありて
現實の形勢は空前なる暴虐の法則を以て律し得ざりし
ものありたり吾人が国際聯盟成立に當り其運命に於て大に其
地域毎に現實に即して其高遠なる理想と精神とを顕現し
其成功を祈りたるも之が存なり

此は第一次世界大戦後の我が國を中心とする国際情勢の模範
扱ふ所。如き四國の情勢下に於て我が国防施設を見れば一
次世界大戦に於て洛伍せしや第一次世界大戦前並のまづに
して何の進歩もなまはる備も武装も貧弱にて新式機關銃
すら殆んど軍隊に配布せられず況んや飛行機及び戰車もな
其綜合演習の如きは思ふもよらず一方は軍隊を世用の
長物扱つかしむるや豫算を壓ひ(せるのみが其侮蔑も極
度に達せり今一二の例を挙げん

演習中兵卒は機關銃の代りに小枝と小棒を持ちて小旗
を標識として極度に疲弊せる體を耐へし徴募せられんは
此の小枝と小棒を以て機關銃の擬聲を「がらがら」と出すみ
にて演習を終るやと傳ふ又戰車の代りに新聞紙を以て
紙戰車の型を作り二名の兵卒之を持ちて戰車々々と呼
び行進するに對し又戰車戰斗の演習をなす

No. 5

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No. 6

又竹竿の両端に小型の紙標型飛行機を挿み、丘は飛行機さうと叫び之に対しては飛行機演習白となる。

当時モリスマスウもなると無論自動車も無線機も有らず被服は雑やに似たりとまで傳へ唱へる、程使用期間を延ばし靴も如きも破損を以て足に銃剣術教習となる程なり

給養も亦亦、副食物の経費僅少にて賄に困窮し暖房の新炭乏しと道傍の樹木を伐りて之を代(兵営に白蟻の害)南京虫の発生するも予所法の予や鼻に缺けり。

(以下次頁)

674
deflac

將校集会所の購用度品は破損しカーテン
は纏纏の如く椅子は破れ絨氈は裂け一日三
食の費用する問題となる位に集会所の雅
持困難となり記念の貴重なる物品を賣却
して之を補ふに至る程なり
加之將校の私生活は減俸と社会生活程度
の向上のため家族の生活維持困難にして被服
は国ぶりの事其住宅の如きは下層階級のもの
軒を並べ世中は国より傭入る者の経費も高く
夜間電燈も十分ならず下級將校にして家
庭を有するもの悲惨言語に絶し母日の
仕務する之を余はするの氣力を缺くに至る
又思想の混亂と平和風とは軍隊は無用物
とし一般に軍人を輕侮し電車中にて於て
拍車は邪魔なほうと云ふ如き漫罵を聞く
事少からず軍隊を引率する將校が
電車・運轉手より邪魔なほうと馬鹿野郎
呼はうをされ此問題を生じたる事す

あり

7
No 此種事は數へ来れば枚擧げにいとあり
以上は世間。軍隊に対する態度にして青年
一般特に青年將校が各種の感想を真剣
に起し来らる第一の原因なり

同期生等を語り合ひて無難と爲せば如く此事軍當局の知所となり
 之が解散を命じ其監視を嚴にせよと聞く然れども既に軍以外。思想界と相
 知りし之等其有る將校は容易に辭ありともと思へず又一般世相は刻々
 現状打破と言ふ方向に進みつゝふりと判断せし事能は容易なる形勢感
 識者此有様を感知するも如何に。此風潮と不祥なる事件の發生に至ら
 めらんとする處に思想の過激に陥るを防止する策を講じたり。眞の日本仁徳と
 主体たる思想に専らとし日本精神鼓吹の声を起し始めたり
 此形勢の間に関東大震災の起るあり人心更に大なる動搖を受け一部は自覺し
 一部は自暴自棄となり官吏減俸問題には鉄道省同族省官吏の結束
 反對運動と爲り音聲を起し事件を起りた程にて以て當時の政府を事者の
 威信の失墜せざるを知るに足るべし我國然此情勢にあること實に十餘年にして
 内外政策共に良好なる結果を有らず一日毎に悪化し、大正年間より昭和年
 間に移り海軍省縮小會議の結果による海軍部内、動搖は益々此勢を助
 長し一般人心と共に陸海軍全般にも刻々此空氣充滿するに至り生じ
 安んず國府の充實外交の振興思想の純を叫ぶ声國內に滿るに至る
 空氣の矛盾は皇子と農民と軍人とを問はず逐次平靜を失ふに至り頗
 る憂ふべき情勢をなすも事者には十分なる指導の理念なく之等の
 人々より信頼を缺くに至れり
 此形勢は昭和四年頃に至りて發大兵に至りし識者は一糸に深憂に
 包まれり一地方に師團長たりし余の耳目にも歴然として略々判断
 を得ざるまでになりしを以て中央に於ける空氣も察知するに至ると
 考へる俄に五九議會の議場混亂は爆發の動機となりしより、如く此
 以後に於ける政界も軍部も財界も一大革新期に入りしか如く無軌
 道に動き始めたるやに見ゆ事三に及ぶは一己の如く一朝一夕の
 にもならず又何人の罪とも判別し難く内憂外患の事非觀的情況

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No 10

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するに於ては名利に余念なきものなるは、知るすべく世界の大事に通じ
國家の前途を憂ふるものなるは、蹶然身を捨て、救國の衝に當らん
するに當りては中庸を得たる正道にはあらざるべしと雖し一方混乱
る大正末期より昭和の初頃の形勢を生みし所にして其行為は許し
得べからざるも其心事は之を諒するの雅量なるべからずと思惟せざる故
に其心事を汲みて之を善き道と正道に歸せしむるは先輩の義務と稱す
べし（主として）盡せば事三に至りしは第一次世界大戦中及其以後の政
治にも軍事にも広く世界の情勢を正確に識見を乞ふに當りしもの
政權の中核にありし諸國の累積の總決算なりと稱するに至るべき一
自己の抱藏せる道義なる意見の軍内部に於て了解を得
ること難く唯軍部の思想心算に其他に頼りて僅かに肉々情
を遣り居り且既に決死の覺悟を定めたりと見るべき、吾
等將校等は第五十九議會以後の軍一般の動向を承知
するや軍中央の少壯將校とも合流しに當り、如く爾來其
行動活潑となりしやと看取せらる

No. 11

余が昭和二年八月自中甸師團長より教育總監本部長に
轉任し東京に着しに當りて頃には青年將校は數名宛國家破
済の歎願を携へて陸軍三長官を訪問しに當りし事
一再にして止まらず、其多くは

砲工區長
(以下自)

又は隊附の重年將校にしてふれも血言なり、六月頃中村震太郎大尉の旅行途中満洲奥地にて支那兵のために虐殺せられたる慰霊祭等には十數名が鮮血を以て大日章旗を作り之を式場に掲ぐるといふ勢なり。此情勢を鎮靜するの方法は尋常のるにあらず。間もなく満洲には支那人による朝鮮人迫害の方寶山事件あり次いで満洲事変勃発し更に所謂十月事件あり次々に形勢險悪となる。余は教育總監部にありて國際關係其他政治關係には直接關係薄かりしも思想問題に就ては大に留意ありしを以て之を鎮靜するためには先づ左の諸項に就て考慮を要すべきものと認め其対策に就て研究しつゝありたり斯くする間に満洲問題は益々拡大し國內は刻々危局を胎むに至りて約三ヶ月を経過し十二月陸軍大臣に任ぜらるゝや遂次左諸案を實行し思想の正純化に力を致せり

- 一 我軍を道德的存在としての建軍の本義に就ての自覺を興ふること

- 二 政治方面の当事者に我が立憲政治の本体に鑑み諸政を行ふ要望

- 三 國防を少くも第一次世界大戦中の程度にまで整備する事

- 四 外交を振作して極東の安定と國際協調を爲す事

- 五 經濟關係者に我が國体に基き其合理化に就て考慮すること

六 生活の安定特に農山漁村の救済

七 思想心の正純化

然れども当時滿洲の戰闘は酣にして日毎に擴大し
行き之を放置せば遂に極東の安定を失ふべきまでに立到
るも知れず速かに之が秩序を回復し兵災を終止す
るの要あり即ち其対策を樹て政府の矛針を一定して
無軌道に陥らしむる事なく速かに其処置を取り事
端の安靜に善処する事として軍内に於ては極力建軍
の本義に基き輕輦する事なく道徳的存在として本
務に専念すべきを訓示し又個々に勸中せる青年將
校も説得せしめ少壯將校の急進分子を中央より軍隊
錬成專任の隊附訓練に従はしむるに努力したり 偶々
此時民間側より起りし血盟團事件ありしも青年將校
は之れに誘致せらるる事なく謀を以て得たり當時決死
の覚悟を為せりと傳へられたる青年將校も漸く語る
「吾等陸軍大学に入るもの結婚せるもの等ありて非
合法手段によづる事なきを誓ひ以て五月に起りし
大養首相等暗殺計画及実行には一人の青年將校
も参加しあらず唯遺憾なりしは士官学校生徒が誘は
れ参加せしが青年將校等も之れを遺憾し居たる程な
り 爾來青年將校の動向は一應靜まりたり
ニニ六事件の首魁の一人たる村中元大尉も此時
陸軍大学に入学したるものなり
思想心に就ては當時は思想戰國時代とも稱すべき

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混亂状態にありしを以て主青年將校等の極左極
右に走るを防ぎ又當時盛に唱へられたる「三民主義」
思想に惑ふを阻止するため我が國民として先づ國體を
明にし勅語勅諭を奉体し仁徳の徳を以て各々に
處を得しめ心を遂げしむるの聖旨に基き家族的
親善を以て相互に扶助し勤勉以て逆情に陥りたるも
のを匡正し飽くまで和魂を以て自然の大自由の中に
生成化育する如く人情の裕かさ義理の堅きを以て
社會協同生活に盡し國際間には今上天皇即位の時
の勅語の國文を親善にし永く世界の平和を保ち人類
の福祉を益す旨を奉じ東洋文化の振興と共に西洋
文化の長を採り東西文化の融合調節により平和の
基礎を建つべきを以てし之を以て日本精神の昇揚を為
すべくして此混亂思想を安定せんとして之を事毎に強調
し青年將校は固より軍一般に之れが思想の涵養をなせ
しめ以て建軍の本義に則らしめんとせり。又我が陸軍が
明治維新以来範を独逸に取りたるもの多く稍もず
ると我が建軍の本義に則さざるものあるを以て皇道宣
布の眞の日本軍たる普軍型より脱して眞の日本軍に
帰れと諭したり。

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元來我國は諸政の行詰りに際しては、一に天皇の聖旨を体し其精神を遵奉しと忠実に奉行す所に安定を得来れり彼自由主義者として有名なるもの、福沢諭吉氏の明治十五年頃の帝室論に「我が帝室は万世無缺の玉璽に、我が日本の人民は此玉璽の明光に照されて此中にありと内には社会秩序を維持したり此玉璽に觸るべからず……帝室は國民政論の輻輳を緩和し陸海軍人の精神を制し其向ふ所を知らしめ孝子節婦有功のものを賞し全國の徳風を篤ふし文を尚ぶ士を重んずるの例を示し我が日本の學問を独立せしめ藝術を示した廢せざるに故て文明の富を増進する等其功徳の至大至重なること争はざるべからず」と述べ居たり

又米國に於て教育を受け科学者細菌學者として有名なる野口英世博士も次の如きことを述べ居たり（野口英世傳）

「幸に我が日本帝國は數世紀の間至尊と臣下との差別嚴然として乱れず恰も親子の關係にあれば虚無黨等の起る事なき……勿論茲に一強國ありて日本を亡ぼせしと假定すれば日本國民は如何なる民族となるや恐らく今日の虚無黨の如くあらざるべし非事に危險なる民族と化し去るべし先づ万世に衰らざる我が國體は吾人の無上の幸福に候」と

即ち當時の如き統一を失へる時其の日本に反れと呼ばれ國民が皇室を仰ぐは古來一樣にして之を以て旧陋を打開し得たるなり。夫れ斯の如し故に斯の如く亂れざる時代には皇室に対する忠誠を誓ひ一は天皇の聖旨を奉じ人道履行に課せられんと日本道を

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高調するに寧ろ平和の常道混乱防ぎ唯の方法なり國体明
徴論はこゝに於て日本精神論はこゝに起れり若し夫れ之れも極端
なる國家主義として危險視し或は軍國主義の前途を憂へし
分すの遺憾分る我が國の大道を解せざるより生ずる所にして
其負解は當ふと云ふ時に世界を無解と招きださる之れ無
思慮なるもの又は時局便來者の一時の快を貪る之れも言論
生じたるものなるべし八咫字の語にても亦同一なり元來八
咫字の語は古來支那に在り我國にて引用せられたるは神武
天皇桓原京都を奠め給ふ折の勅語によるものなり天地の公道に從
ひ正義を養ひ四海皆同胞の如く親和するの精神を述べ哀愍的親
善と平和の義も示し給ひしものなりと拝察せらる故に侵略も排他
も其の意は毫も含まれず又明治維新の皇義にても排他に
あらず拙書にあらず萬機公論に決すし仰せられ世界に智識を
おめと論せし又友人に所と志を得たゆゑと不きせ給ひ其大御心は
民を本とし東西文化の各々を尊重し其融合の下に眞の世界平
和の道を探求せしめたるものと拝察せらる正に此論亂る第一
の境界大戦後の我が國を禍亂より救ふ國民に安寧を得
さしめ給ふべき唯の大道と信ぜらる唯誠なるは寧ろ時局便來的
もの又は珍らしきものに無思慮に走り行くものに此種ものが國を危くせ
し禍するものに此の區別を明察す事肝要なりと信ず

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な上更に言ふべきは我が國建軍精神を顧みれば我が國今日の文明は明
治維新當時米英獨佛に軀を取りしもの多し就中陸海軍は獨佛
と米國に倣ふ然れども我が建軍の精神は軍に用兵作戦の戰
技を爲すも以て能事終れりしものなりゆゑに我が皇道たる
仁徳の精神の顯現によるものなれば自ら其視野を廣くし國防
の本務と共に

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國民生活の安定にも國際間の信義に基き日本國にも有す。就中壯丁の大部が團長村人より成、將校亦多くは市民女身たり故に軍事を考ふると共に其の視野は多方面に及び用兵作戰は固より其の本務なれば忽に其を考ふるも元來戰ふることも目的とするよりも血を流す戦はすとも其の威徳により禍亂を蒙る限に防ぎ是をなさざるが事なり。獨逸等の戰鬥本位を主とする事と其の根本を異にするものなり。勅諭にも天地の公道人倫の常經を指示せ給ひ「誠を事と教へ給ふ好戦しが侵略とかの軍に非ざる固よりまたあつてはなざるなり。之れ我が陸軍に對し獨逸の軍精神より脱却して其の日本軍の本義に則る陸軍に反れしむる所なり。我が國の政治も外交も將に又經濟も同一の趣と目して相互の人格を尊重し其の各々に所を得せしめたる遂げしむるを本義教として假りも自己の名利のみに捉はれはならぬ事に徹せざるべからざるなり。之等の件は事實に就いて以上支りも以ては未だ十分を盡し得たものに非るも先づ以上の方針によりて各方面の自覚反省を促したるも世相は多年政治の沈滞に倦み且つ希望を與へるため既に鬱鬱積せる國民の情の爆發によりて之れが輿論となり軍を推進せんとする勢あり外には滿洲の變の刻々擴大し行きあり大河の堤の決壊するが如く後手を取らざるは若し夫れ遲くも大正末期なり昭知る初頭になり此の種對策に當るを得たらんが幾多の不祥の事件も又其の起る事も避けて得たりしに遺憾なく其の當時の先覺者の意見は當りし者に容れられず世は滔々として其の勢の赴く所に奔流せり

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今にも思ふ若し君側に自主道に定まざる人を得、政治家に
大勢を洞察する明達のをあり、軍首脳に建軍の大義を
辨へたる將帥あり、財界に経済の本質を検討する巨才
をたらんには、此の年狀の禍根を防止し得たらんに返す——と
痛恨に堪へざる所なり

斯くて古年將校始め軍内部の動搖も一灰小塵を得満
洲事変も猶昭和八年五月塘沽協定を以て軍事を作
動終息したるを以て一層他の諸項目の具現に力をを用ひ
過激なる世相を中正穩健に導きんとしが此處軍直を微
過たりしと、昭和八年夏には神兵隊事件起りて余を倉
ゆる政府要人暗殺の事ありしが陸軍將校は参加しあ
る此の頃より古年將校と中央幕僚とが同に漸く感
情の阻隔を來したる兆あり

昭和八年夏滿洲事変の終了後より外交の振作農
山漁村の救済を實現し議會と政府とが一致を以て立
憲政治の本格的運進に至らしめんとし、同年秋より外
交農山村問題を主とする関係大臣の会議を幾度か開
催し、以上の大綱を決し議會に諮る

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事として準備を進めつゝある間に世界平和會議を提唱して滿洲問題始め世界平和の根本方策決定をも意図せしが昭和九年元旦病を得同月下旬辞任其の實現を見ず其の後の情勢は再び諸事惡化の動向を辿り吾人に対しても中傷讒誣するものあり九年より十年に至り再び軍内部に於て意見の対立を生じ古年將校と軍中央幕僚との間に反目を生じたるものうしく其の結果ニニ六事件にまで逆轉し同事件後形勢は一変して軍中央幕僚の意圖に添ふて進展し行きたるものと判断せらる

此の昭和九一十一年の間に士官学校事件 眞崎教育總監更迭問題 肅軍に關する古年將校の意見具申 永田軍務局長殺害事件等ありて遂に再び非合法のニニ六事件に至りたるは千秋の恨事とす

此向軍は依然大戰前型に停頓しありて滿洲事変起りてよりも更に二師團廢止の案ありし程にて陸軍が侵略主義計畫を樹てしとか又は軍國主義的に軍備擴張せし等の事は余の知る範圍に於ては斷じて無きものと信ず寧ろ反對に貧弱なる軍備のため不安に籠はれつゝありし有様なり又古年將校等も斯の如き意志ありしを聞かず一切は国内の改革にありしと判断せらる

十有五年前の如くにもあり記憶を辿りて記述せるもの、不備の点尠からざるも輪廓を語りたるものと信ず。